THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth" (MATT. 5: 3-5).

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CHURCH CONDITIONS AND STATISTICS.

BY PRESIDENT JOSEPH F. SMITH.

(*Concluded from page 341.*)

"Persons over twenty-one years of age, and unmarried, are fifty-one to the thousand.

"The marriages were 15 to the thousand; of these marriages 8 to the thousand were solemnized in the temples, and 7 to the thousand were performed through civil ceremony outside the temples."

This condition, among the Latter-day Saints, so far as the latter statement is concerned, should be remedied as soon as possible. I presume the cause of it is that some of our young people are not properly trained, not properly instructed in their duties in the Church, and when they arrive at a marriageable age, some of them, at least, are not prepared to receive the indorsement of their presiding officers to go into the temples.

While the rate of marriage among the members of the Church is perhaps as high as that prevailing in any other civilized community, it should, nevertheless, be higher. Our young people should be encouraged to marry at the proper age.

This should be a text for every bishop and for every stake president. It is not good for man to be alone, and it is necessary that our young men and women should be properly taught the importance, the sacredness and the duty of marriage. Great evils occur among young people through neglect in teaching them these principles, and from failure to encourage them in the performance of their duties in this respect.

"During the year, 427 members of the Church entered into marriages with non-members of the Church; and of these 427, it is noted that 398 were women."

So that, it appears distinctly that it is the young women who are most inclined to follow the outsider, and to become associated in marriage with non-believers, which is a pity.

"The number of members of the Church divorced during the year is 163; of this number 59 had been married in the temples, and 104 by civil ceremony."

I think that here is a point worthy of observation by the Latter-day Saints. Men and women who become united in the holy bonds of wedlock, according to the rites and ceremonies of the Church of Jesus Christ of Latter-day Saints, enter into that solemn relationship with better understanding of the duties and responsibilities of marriage than others do, because they are taught more fully the facts in the case.

"There were excommunicated from the Church, in the stakes of Zion, 55 persons."

Mostly, I suppose, for being carried away by every wind of doctrine. We have some foolish people who take up with any chimera, or foolish notion that anybody may advance to them. They are to be pitied.

"Baptisms into the Church, of children and adults, within the stakes, numbered 35 to the thousand.

"During the year there has been a greater proportion of baptisms of adults than for several years previous; this gratifying result is probably due to the more systematic missionary service within the stakes, in which excellent labor the Seventies have been prominent. Organized and well directed labor on the part of the Seventies has been conducted whereby the message of the gospel has been carried to many of our non-'Mormon' friends who are fellow-members of the communities in which our people dwell. It is as surely our duty to preach the gospel to non-members of the Church with whom we dwell as it is to carry the message of truth to the nations of the earth. Responsibility for this home missionary labor rests upon the local authorities—the presidents and bishops—under whose direction the Seventies residing in the several stakes and wards may be effectively engaged.

"It is gratifying to know, as the records show, that through the benefits of our local option laws, the saloon has been eliminated in communities wherein the Latter-day Saints predominate.

"A marked increase in the labors of the ward teachers is shown; and one of the direct results of this important activity is the increase in the attendance of the Latter-day Saints at their Sacrament meetings, and also a marked increase of enrollment in all the auxiliary organizations of the Church.

"In the Ogden Stake of Zion 93% of all the families in the wards were visited by the teachers, each month, during the year 1913. It is but fair to state that this is the best record in the Church.

"Great good has been accomplished by the regular visits of the ward bishoprics to the homes of the saints. This has given the bishops a personal insight into the family organization and home life of the people of their wards; and it is pleasing to note that in all except the largest wards,

the respective bishops have visited at least once during the year every family in their wards. In the larger wards, the bishoprics have very properly called to their aid experienced and influential brethren to assist in this annual visitation by going to the homes of the members, two or three together, as representatives of the bishopric. Approximately 60,000 families were thus visited, either by the bishoprics in person or by their specially appointed representatives, during the closing months of the year 1913."

I would like to interject here just a remark. We have had called to our attention, recently, the fact that some men who are of long standing in the Church—indeed, some of them born and reared in the Church, and who are occupying prominent positions in some of the quorums of the Priesthood—when their presidents or their bishops of the wards in which they live call upon them to visit the saints, teach the principles of the gospel and perform the duties of teachers, they coolly inform their bishops that they have graduated from that calling, and refuse to act as teachers. Brother Charles W. Penrose is eighty-two years of age. I am going on seventy-six, and I believe that I am older than several of these good men who have graduated from the duties of the Lesser Priesthood, and I want to tell them and you that we are not too old to act as teachers, if you call us to do it—not one of us. There is never a time, there never will come a time to those who hold the priesthood in the Church of Jesus Christ of Latter-day Saints, when men can say of themselves that they have done enough. So long as life lasts, and so long as we possess ability to do good, to labor for the uplifting of Zion and for the benefit of the human family, we ought, with willingness, to yield with alacrity to the requirements made of us to do our duty, little or great. I hope that my friends of the Seventies and of the High Priests, who have graduated from the duties of the Lesser Priesthood, will take to heart what I say to them, and learn better, and be more valiant in their duties. For it may just come to the point that we will have to deal with men who cease to do their duties, who have paid all the tithing they are going to pay, who have paid their tithing so many years that they have become old and opulent, having plenty of means, and can ride in their automobiles, etc. They can't afford to pay their tithing because they have graduated from it. I say, we may have to deal with some of these lofty, high-minded brethren, by and by, for their fellowship as members in the Church. We do not want to do it, because it is all free-will, anyhow; but when men cease to have the free-will to do their duty as members of the Church of Jesus Christ of Latter-day Saints, they ought not to be hoisted into responsible positions where, by their influence, they will destroy the faith of others, and we must see that this is not done.

"As already indicated, the vital statistics of the Church in the established stakes show a generally good condition among the people. As com-

pared with the nation as a whole, our communities show a higher birth rate, a lower death rate, and greater average duration of life. It is strongly urged that strict attention be given to all sanitary requirements and rules of right living. In some of the sparsely settled districts, the people still depend upon wells or open streams for their drinking water. Stake and ward officers should put forth all proper effort to secure for their communities a properly safe-guarded water supply. Strict sanitary observance should characterize all communities. Among the greatest foes to human health are impure drinking water, poor sanitary conditions, and the common house fly."

Now, think of it! Cleanliness, it is said, is a part of godliness. No unclean thing—and I think that means cleanliness of person, cleanliness of body, as well as cleanliness of heart, and cleanliness of spirit—no unclean thing can enter into the presence of God. All of us should do our utmost to supply our homes with pure water for the use of the home. We should provide for our families, as far as possible, every convenience of a sanitary character, to preserve life, and health, and to avoid exposure to colds, to weaknesses and sickness, incident to frontier life, in our country homes. The idea of going into a home where there are children, and where the housewife, together with the children, many of them, have to dwell, and where not even the most common necessaries of the home are supplied for the comfort of the family, and day or night, heat or cold, they must take to the field or back yard, rods away, to meet the exigencies of nature—pardon the expression. I deplore the existence of such conditions. They are not found very commonly, but where they do exist it is deplorable, and men should think and care more for the welfare, comfort, safety and health of their wives and children, than to permit them to go on, year after year, in this comfortless way.

"The Bureau of Information, located on the Temple Block, has continued its splendid service, in affording entertainment and imparting information to the many tourists and transients who come among us. It reports that upwards of 200,000 visitors were received at the Bureau of Information during the year.

"And probably during the present year this number will be practically doubled, if not more than doubled, from now on until the termination of the great Panama Fair at San Francisco.

"The missionary work of the Church outside the stakes has been carried on with unabated zeal. The number of missionaries laboring in the several mission fields during the year approximated an average of 2000; of this number, over 800 went from home to the various mission fields during the year. Among the missionaries are over 100 women, located principally in cities and towns where their services can be most properly applied. The presidents of stakes should feel it their duty to have in the mission field not less than six to the thousand of their stake population, so that the labor and the blessing attendant upon this great latter-day work may be fairly distributed throughout the stakes."

I hope you will remember that.

"The following elders have been honorably released from their positions as mission presidents, and have returned from the field since the last October conference: Charles H. Hyde, from the Australian mission; Roscoe W. Eardly, from the Netherlands mission; Orson D. Romney, from the New Zealand mission; C. Christian Jenson, from the Samoan mission; Franklin J. Hewlett, from the South African mission; A. Theodore Johnson, from the Swedish mission.

The positions thus vacated by the brethren named have been filled by new appointments. The mission presidents now in office are as follows: European mission, Elder Hyrum M. Smith, of the Council of the Twelve; Australian mission, Elder Don C. Rushton; French mission, Elder Edgar B. Brossard; Hawaiian mission, Elder Samuel E. Woolley; Japanese mission, Elder H. Grant Ivins; Mexican mission, Elder Rey L. Pratt; Netherlands mission, Elder LeGrand Richards; New Zealand mission, Elder William Gardner; Samoan mission, Elder John A. Nelson, Jr.; Scandinavian mission, Elder Martin Christopherson; South African mission, Elder Nicholas G. Smith; Swedish mission, Elder Theodore Tobiason; Swiss and German mission, Elder Hyrum W. Valentine; Tahitian mission, Elder Franklin J. Fullmer.

And within the United States: California mission, Elder Joseph E. Robinson; Central States mission, Elder Samuel O. Bennion; Eastern States mission, Elder Walter P. Monson; Northern States mission, Elder German E. Ellsworth; Northwestern States mission, Elder Melvin J. Ballard; Southern States mission, Elder Charles A. Callis; Western States mission, Elder John L. Herrick; Iosepa Colony, Elder T. A. Waddoups.

"There are now 724 organized wards, and in addition 27 branches, within the stakes of Zion. There are 65 stakes of Zion, and 21 missions, aside from the Iosepa Colony. Of the 724 wards, 607 own meeting houses, most of which are of modern construction, and have cost from $5,000 to $35,000 each."

And some of them a great deal more than that.

"There are 117 wards not yet provided with permanent meeting houses."

And we want some of you good brethren of the wards, who are engaged in building meeting houses to-day, to bear in mind these 117 wards yet unsupplied with meeting houses, and that they will be calling upon us for help, by and by. Make your burdens upon us as light as you can, unless you decide to increase the tithing. If you will get all the non-tithe payers in your wards, who claim to be members of the Church, to pay a full tithing, and everybody else will do likewise, we will not ask you to call upon the people to build your meeting houses. The Trustee-in-Trust will do it for you. But we cannot do it until more of the people will do their duty.

"During the year 1913, one new stake of Zion (Boise stake), and 26 new wards were organized; four new stake presidents were appointed and installed, also 115 bishops, and 155 ward clerks."

So we keep changing all the while. Some die, some move away, and this creates a necessity for a new supply of men to fill these positions.

"The Church has not failed in its duty to the worthy poor. The hearts of the bishops are always open to provide for the needs of those who otherwise would be left in want. Our splendid Relief Society organization did more in aiding the poor and ministering to the needy, during the year 1913, than in any previous year since its organization."

I think this is a well deserved word of credit to the Relief Societies of the Church of Jesus Christ of Latter-day Saints, and possibly, if our General Board had been a little more active in their efforts among the Latter-day Saints, going out and setting the proper example before them, even a greater work than this might have been accomplished.

"A very considerable item among the many expenditures of the Church for benevolent purposes is the aid extended to our Mexican refugees.

"The Church has sought to provide, as far as possible, mission headquarters and places of worship in the different missions as the need for such appears. At the present time the missions hold, as the property of the Church used strictly for missionary services and places of worship, houses as follows: British mission, 9; California mission, 5; Central States mission, 10; Eastern States mission, 4; Hawaiian mission, 9; Iosepa Colony, 1; Japanese mission, 1; Netherlands mission, 2; New Zealand mission, 3; Northern States mission, 6; Northwestern States mission, 6; Samoan mission, 8; Scandinavian mission, 6; Swedish mission, 1; Southern States mission, 46; Tahitian mission, 2; Western States mission, 3.

All 46 places in the Southern States mission, with the exception of the headquarters in Chattanooga, have been provided for by the mission itself. The president of the Southern States mission has made his mission self-sustaining, and is able to send a portion of the tithings of the people there to the Presiding Bishop's office, besides. I think it is a worthy example for some of the rest of our brethren.

To me these are very interesting facts, and I think they are facts that everybody in the Church should know. I would like to say that the books in the Bishop's office are open to Latter-day Saints. There isn't a Latter-day Saint anywhere who may not obtain information with reference to these matters and others of interest to himself, at any time when he desires to obtain them for his own information and benefit, and for the work of the ministry in which he may be engaged. It is open to him. Now, the Lord bless you. I hope you will pardon me for occupying so much of your time. God bless Zion. My heart is with this work, and this people. I love God. I know that He is, and that my Redeemer lives. May the Lord help us to abide in the truth and be faithful and vigilant and valiant unto the winding up of our labor in life, is my prayer in the name of Jesus. Amen.

We would willingly have others perfect, and yet we would amend not our own faults.

MINUTES OF SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held on Sunday, May 24th, 1914, in the Latter-day Saints' meeting house, Sheffield. There were in attendance: President Hyrum M. Smith of the European mission; Elder Thomas W. Brookbank of the Liverpool office; Elder Oscar J. Hendry of the Liverpool conference; Elder Lawrence A. Southwick of the London conference; President Roscoe E. Hammond and thirteen traveling elders of the Sheffield conference.

The morning session commenced at 10 o'clock by singing, "We thank Thee, O God, for a prophet." Prayer was offered by Elder Lars E. Larson. Singing, "An angel from on high."

President Roscoe E. Hammond welcomed all to conference, and hoped they had come to learn more of the plan of salvation. "We can be saved no faster than we gain knowledge," and "whatever degree of intelligence we gain in this life, it will rise with us in the resurrection." We shall reap just what we sow. If we are diligent we shall gain the blessings of the Lord. We should live up to the principles of the gospel, for by so doing the Lord will be pleased with us and bless us.

Elder Harry E. Page spoke on the apostasy. He showed how it commenced in the time of the apostles, and continued to extend its influence until finally the gospel of Christ was taken from the earth (II. Thess. 2: 1-3; II. Peter 2: 1-3).

Elder Henry F. Young showed that good works are essential to salvation. Belief only will never save any man (I. John 2: 3-6; Matt. 7: 21). Some people quote the passage found in Eph. 2: 8-9, to support the doctrine of the sufficiency of belief alone. Reason tells us that this is an erroneous doctrine. We cannot expect to be rewarded for those things which we do not work for (Rev. 20: 12-14).

Elder Lawrence A. Southwick sang a solo, "I'm a pilgrim."

Elder Orson C. Parker said the elders are preaching the same gospel that was taught by Christ and His apostles. It is the plan that was adopted before the foundation of the world, and has been preached by the servants of God in a number of dispensations. It has been restored in the "dispensation of the fulness of times" by an angel to the Prophet Joseph Smith.

President Hyrum M. Smith stated that the reason the people will not accept the gospel is because they do not want the truth. When one is desirous of knowing the truth, he can obtain it. Related the incident of Nephi's wanting to see the vision which his father Lehi saw. Nephi prayed to the Lord about it, and his prayer was answered. So it is with the people, if they seek earnestly after the truth, they will receive it. The Latter-day Saints gain testimonies of the gospel by conforming to its requirements; but the knowledge they have of it when they first join the

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 4, 1914.

EDITORIAL.

CONCERNING THE PLURAL MARRIAGE QUESTION.

PLURAL marriages were contracted by a comparatively small number of the members of this Church prior to the closing months of the year 1890, at which time further alliances of that kind were forbidden by the Manifesto that was issued by President Wilford W. Woodruff. This declaration was formally accepted and sustained by a unanimous vote at a general conference at Salt Lake City on October 6th, 1890. As no action contrary to that endorsement has ever been taken or even proposed authoritatively, the prohibition against plural marriages remains binding upon all "Mormons" throughout the world. The repeal of that marriage law by the Manifesto, and the approval of that action by the people, not only withdraws the sanction of this Church from the forming of plural marriages, but it goes much further, and puts those who contract them in the position of transgressors against the will and law of the Church to such a degree that nothing less than the excommunication of the offender can pay the penalty. That is the extreme limit to which it can go.

It is not generally understood by the world that the principle upon which the revelations, commandments or laws of the Church are made binding upon its members is practically that of the *referendum*. Should the head of the Church receive any revelations or commandments from God, which are of such a nature that they will, when put into practice, affect the lives or actions of the membership as a whole, they are submitted for consideration to the people at a general conference, at which they—men and women, old and young—have the privilege of being present, with the right to vote for or against any proposition that shall be brought before them for action, and no official has a greater voting right than has the most humble lay member, and in this respect the women stand on an equality with the men. The principle of having the general concernments of the Church approved and made binding by common consent is invariably carried out by our people. It is thus made operative among us to an extent that is unknown in other religious organizations. For instance, none of the Protestant sects has ever submitted to its membership the question of which books of the Bible it should receive as sacred; and when the head of the Catholic Church has thought that the interests of Catholicism required some new general principle or

dogma to be enunciated or re-affirmed, he has not submitted it for ratification to an assembly of Catholics composed of officials and priests and men and women of the laity, every one of whom was present because he chose to elect himself a representative. Yet such proceedings are precisely what have been taken, and are being taken, as occasion arises in this Church—the Church of Jesus Christ of Latter-day Saints. The sacred books of the "Mormons" have not been imposed upon them by priestly authority or dictation. In general conference the people have voted to accept as sacred certain writings, and among them the Bible, as far as it is translated correctly, reference being made more particularly to the canonical books accepted by the Protestant churches. This Book, with others, they regard as containing the principles of morality, virtue, righteousness and salvation, which they must observe as children of God. Their belief in these sacred books is firm and enduring; and their fidelity to their convictions has been proven to the world by their sufferings through many a trial that even, in the prospect, would have appalled men and women of weak character. No such proofs of loyalty to convictions have been manifested in modern times by any other religious body of people. Eighty years and more of persecution have been endured by them, first by their heroic fathers and mothers, and then by later generations, who are now taking the places of those who have borne the calumny, scorn and wrath of multitudes without flinching. And why? Simply because truth, as they have understood it, has been more precious to them than reputation or life itself. These are the men and the women who have said that further plural marriages shall not be entered into with the sanction of this Church. It makes no difference why they said it. They pledged their word to that effect. It was not done privately, or in a corner. It is said that the pledge was given to the United States government. It surely was; but it was given elsewhere also. They pledged themselves to their God, whom they fear to offend more than any earthly power, that plural marriages should no longer be entered into with their sanction; and they are keeping their word.

That pledge has not been broken. If our opponents do not feel like accepting our word thus given, may we not ask them to consider certain things that tend to confirm the truth of our statement. Attention has already been called to the fact that the discontinuance of plural marriages was effected by the voice of the people in general conference assembled, and no man or set of men has a right to re-establish that law or enter into that relation without the consent of the people also. One of the sacred books of the "Mormons" is called the Doctrine and Covenants, and in section 26: 2, we find the following: "And all things shall be done by common consent in the Church," and Sec. 28: 13, reads to the same effect. This provision is as much a law to this people as any

other commandment which has been given to them by their Lord and Master, Jesus Christ. Now, the consent of the Church has never, by any proper authority in it, been asked for in order to restore the principle of plural marriage, much less has a proposition of that kind ever been VOTED into effect by any general conference, as the world well knows, or by any other conference since 1890, the latter, however, need not be mentioned, since a general conference only has the right to pass upon questions that affect the faith and practice of the Church as a whole. Not only has no action been taken by the "Mormons" tending to re-establish the practice of plural marriages, but our most bitter enemies, if they would make themselves acquainted with the state of public opinion in the United States on this question, would be forced to admit that nothing more detrimental to the progress of the "Mormon" cause could possiby be done than for our people to change the status of affairs as they were fixed by the Manifesto, and its acceptance by the general conference. Warnings to this effect have been given by influential friends who stand high in the councils of the nation. They tell us that the temper of the American people will not tolerate a return to plural marriage practices—that if they were resumed there would be a renewal of the crusade—or a worse one—against the Church such as it passed through when its property was confiscated and the laws against such unions were rigorously enforced. The "Mormon" people are by no means courting the ill will unnecessarily of the powerful nation of which they form a part, nor the confiscation of their Church property, the deprivation of their right of citizenship and the forfeiture of the friendship of many intelligent and scholarly non-"Mormon" people in the United States.

These considerations alone should convince all fair-minded persons that the "Mormons" have not, since 1890, sanctioned plural marriages. Not only does the harmony and progress of the Church demand that the pledges given by it shall be kept inviolate; but who does not know that there are enemies and apostates of the most bitter kind in every large settlement of the saints, and in most of the smaller ones also, who would bring violaters of the pledge, if there were any, to the attention of the civil authorities, and have the offenders punished? It is alleged that hundreds of plural marriages have been entered into since 1890. But if we suppose, to illustrate by a kindred case, that there were hundreds of BIGAMOUS marriages contracted in this land among a population numbering less than half a million souls, is it possible that none of these cases could be ferreted out and the guilty parties tried and punished? We think not. When we remember that many eyes are watching the "Mormons" to find evidence of a plural marriage among them, where few only are usually occupied in looking for bigamous marriages, and further, considering that this espionage of "Mormon" doings never relaxes in vigilance, and that the living

fruits of plural marriages, like those of any other kind, are sure to come to light; and, consequently, the necessary evidence to secure conviction is not hard to obtain, we ask those who charge that the practice of plural marriages among the "Mormons" has not been discontinued, to explain how it is that the courts of the United States are not trying some of these alleged cases and bringing the offenders to justice, and sending them to prison as they did prior to 1890. The coincidence of having such trials cease with the issuance of the Manifesto, and the speedy adjustment of the matter thereafter with the American government, needs explanation. If plural marriages have not ceased among our people, the civil authorities of the country must be in collusion with the "Mormons" to establish polygamy there, and a full corps of spies scattered throughout all the lands occupied by our people, must be sleeping at their posts.

We find no cases are now being tried in the courts of America or in those of CANADA, where thousands of our people have settled and are most heartily welcomed, nor in the courts of any other country. If the authorities of the United States are not alive to their duties in these premises, is it not evident that the Canadian government is in a similar state of indifference or lethargy, provided there are any cases to be found? If our enemies in this land could only get their brothers in blood across the seas to back up their charges of continued plural marriage practices by this Church by securing a few convictions in Canadian courts, their case would be greatly strengthened. They should not allow this brilliant idea longer to escape their attention. But since those who are living right on the ground are doing nothing to sustain the charges, who can fail to think that there is nothing to do, and, consequently, that the charges are false? or shall we conclude that Canada, a part of the British Empire, is encouraging the establishment of "Mormon" polygamous colonies in her dominions? As to the United States government, it certainly handled violations of the Edmunds' law without gloves prior to 1890, and it is a waste of breath to say that it would condone offences against it now. That law has been passed upon by the Supreme Court as constitutional, and the "Mormons" are obeying it.

Some of the remarks that have been made above in relation to the false charge that plural marriages are still performed and sanctioned by this Church, apply with equal pertinency to the unfounded accusation that "Mormon" missionaries are engaged in the white slave traffic. We can not think that any person who makes the charge believes that it is true. We do not think that the people of the world in general believe that it is true; for the exercise of a little sound judgment will enable any one to see clearly that it must be a libel—a lie manufactured out of whole cloth. The "Mormon" elders have been engaged in missionary work among the civilized nations of the world for two generations

and more. In every one of these there are constabulary, police and detective organizations of sufficient proficiency to make the commission of crime dangerous business. Besides these paid officials, tens of thousands of unpaid detectives, ministers and laymen, men and women, bitter enemies in almost every town and household, are watching every movement of our elders; yet not a single one of them has been brought before a court in England, France, Germany, the United States, Canada or any where else in all the world to answer to a charge of being a white slavist. How many of our elders have been shadowed by skilled detectives, we do not know. We have no fear of such surveillance. We have invited it. We do so again here and now. Some say that the police and detectives can be bribed not to do their duty. But has any one figured out how much money it would take to buy off the constabulary and detective officials of the civilized world for a generation or two? That it could be done is a proposition too absurd to engage attention for a moment. Finally, let us ask why it is that the very men—preachers and laymen whose number is legion, and other anti-"Mormon" multitudes the world over—who are so voluble in making these charges do not produce some evidence themselves in court on their private account? Since they are not doing anything of the kind, are they not open to a suspicion that they are bribed, too, and so are conniving at the traffic? It is a felony, we believe, to conceal a felony.

We do not say that a few of our people are not still living with plural wives to whom they were married before 1890. But, while the letter of the law may not be complied with by so doing, the sentiment of the better part of the gentile population in the United States is that such associations should not be interfered with in view of the fact that the system must soon perish of itself, since it will not be perpetuated by the forming of new alliances of the same character: all those now living in that relation having attained an age when they must soon pass out of existence according to the course of nature. This is certainly a humane view to take of the matter; but it would not be held for a day longer than it could be shown that the Church was giving its sanction to the forming of any more such unions.

This is a truthful statement of constitutional principles that govern in this Church, and of conditions that prevail in it at present. Remarks, therefore, on the subject, and on others that are suggested by it, shall be concluded by reminding those who cry so loudly against a "Mormon" system of marriage, which no longer obtains among them, that they would show their appreciation of genuine morality if they would turn their attention to, and make some worthy efforts to correct or reform certain conditions outside of the marital relation that do prevail right in this country. It would seem that instead of trying to reform an alien people so as to make them conform to their ideas of virtue, they should vigorously

undertake to reduce the crop of illegitimate children who are yearly born in their home land. According to statistics published by a member of the English Parliament, there were over thirty-four thousand illegitimates born in England and Wales in 1910. How many other women or girls besides the mothers of these children were guilty of unlawful sexual intercourse, no human knows; but as no special effort is being made, after the similitude of the anti-"Mormon" crusade, to abate and eradicate these evils at home, we must be pardoned for thinking that such lapses from virtue are not considered by our self-righteous accusers as at all sinful. Does the great number of cases condone the mishap in the individual?

T. W. B.

MINUTES OF SHEFFIELD CONFERENCE.

(*Concluded from page 359.*)

Church is not extensive, and it is only by a constant desire to know more of the truth that they grow strong in the faith. The mere faith they once had has become knowledge as a result of the desire to know more. May we keep this desire to attain to an understanding of the truth ever before us, and go on to perfection.

Singing, "O say, what is truth?" Benediction by Elder Elmer E. Ainscough.

The afternoon session commenced at 2 p.m. by singing, "There is beauty all around." Prayer by Brother Oliver Shaw.

Miss Winifred Beresford and Elder Lawrence A. Southwick sang a duet, "Crossing the bar."

Elder Harry E. Page presented the general and local authorities, who were unanimously sustained. He also read the labor and statistical report for the past six months.

Elder Wollerton Brinton said our bodies are tabernacles for the Spirit of the Lord to dwell in. We must keep them pure by abstaining from those things which the Lord has said are not good for man. By obeying the Word of Wisdom we not only gain spiritual blessings, but we are promised that sickness shall not befall us as it does those who do not observe it.

Elder Lawrence A. Southwick related Lehi's vision. He said it is applicable to the condition of the world to-day. If people will hold fast to the "iron rod," it will lead them to the glorious light of the gospel; but if they will not abide by the truth, they will always be groping in darkness. The truth is here, and those who abide by it "shall know of the doctrine," whether it be of man or of God.

Miss Winifred Beresford sang a solo, "Wings of night."

Elder Oscar J. Hendry said that there are many different religious denominations among men, and it is our duty to find out which is the true church, and let our neighbors know it also. By

so doing we show our love for our fellowmen. We, as "Mormon' missionaries, are accused of almost every crime; but if the people would accept our message, it would make them better citizens, and the world would be better.

Elder Lawrence A. Southwick sang a solo, "Peace and rest."

Elder Thomas W. Brookbank said he appreciated having the opportunity to bear his testimony to the people in England. Their character is much like their buildings—very strong and substantial. He related an interview with a lady who had been associated with several different Christian denominations; but was never satisfied until she heard the message of "Mormonism." The satisfaction so vainly sought for in modern churches can be found in the Church of Jesus Christ of Latter-day Saints, because it is the Church of God, and holds out the promise, "If any man will do the will of the Father he shall know of the doctrine." It is the only safe way to salvation. Its representatives are in the world to-day, authorized servants of God, preaching the gospel of Christ to mankind, and warning all to repent of their evil ways. He made reference to the class and character of those who oppose "Mormonism." "Go," he said, "into the prisons, saloons and houses of ill repute, and there you will find the allies of the preachers and others who are fighting 'Mormonism.'" "Mormonism" has been investigated by private people and by civil authorities; but no corrupt doctrines or practices have been found in it. He bore a strong testimony to the gospel, and urged all to be true and faithful.

Singing, "O my Father." Benediction by Elder Parley P. George.

The evening session commenced at 6 o'clock by singing, "What was witnessed in the heavens?" Prayer by Elder Ernest E. Greenwood. Singing, "God moves in a mysterious way."

The sacrament was administered by Elders Lorenzo R. Parker and Joseph R. Grandsen, assisted by Parley P. George and Lars E. Larson. While the sacrament was being passed the hymn, "Behold the great Redeemer die," was sung.

Elder Joseph E. Wood spoke on the principle of repentance. It pleases God to see His children repent of their evil ways. He does not like to destroy His children. He is merciful. The Lord, he said, promised Abraham that He would spare the cities of Sodom and Gomorrah if Abraham could find ten righteous people in them. Those that will not live up to His commandments He will chastise. The Jews are a hiss and a byword because they refused to accept the mission of the Savior. The gospel has been restored, and its representatives are preaching repentance unto the people. If they do not give heed they will have to answer for their evil deeds sooner or later (II. Thess. 1: 7-9).

Elder Joseph O. Stone said that many claim that we worship Joseph Smith. This is incorrect. We look upon him as an instrument in the hands of the Lord to usher in the "dispensation of the

fulness of times." The gospel has been corrupted by man-made doctrines, therefore, the pure gospel had to be restored, and the Prophet Joseph Smith was the man raised up to do this work.

A solo was sung by Miss Annie Chester.

Elder John T. Partridge said he was proud to be a member of this Church. It has the only true gospel on the earth. The signs that should follow the true Church are in it. He bore testimony that he had seen the sick healed and many other wonderful manifestations wrought by the power of the priesthood.

Miss Winifred Beresford sang a solo, "Hosanna."

President Hyrum M. Smith said that many learned men of today look upon Jesus Christ as merely a great teacher. They say that the account of His being born of a virgin, and of being the Son of God, is all a myth. The Latter-day Saints maintain that He was, indeed, the Son of God, and that He was the greatest moral teacher that ever lived. There is much evidence of the divinity of the Savior. John the Baptist, who was the forerunner of the Savior, testified to this fact on different occasions (John 1: 29-37), as did others. In the "dispensation of the fulness of times" the Lord appeared in answer to prayer. The young Prophet Joseph Smith saw the Father and the Son, and spoke to them, when the Father pointing to the Son said, "This is my beloved Son, hear Him." At a later date Joseph Smith was given authority to organize the Church. This Church has the same blessings and gifts in it that were enjoyed in the primitive Church. The people who oppose it are of the same class as those who opposed Christ and His apostles—the ministers. They foresee the failure of their man-made doctrines if "Mormonism" is accepted. They are unable to do any harm to the cause of truth, because the restored gospel is destined to grow and overthrow error.

Singing, "Now to heaven our prayer ascending." Benediction by Elder Thomas W. Brookbank.

On Saturday afternoon, commencing at 4 o'clock, a Priesthood meeting was held, at which there was a full attendance of the elders. A good spirit prevailed. The reports in general were gratifying, and President Smith gave such counsel as the circumstances required, and urged the elders to continue faithful in the discharge of their duties.

HARRY E. PAGE, Clerk of Conference.

THE best medicine for our own sorrows is the effort to heal the sorrows of some one else. However heavy our personal trials may be, we shall forget our quarrel with life and with God if we will give ourselves steadily to the endeavor to make life brighter and fuller of comfort and blessing to others.—PHILIP MOXOM.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and took passage for Montreal, per s.s. *Victorian*, on May 27th, 1914: From the British mission—Robert C. Affleck, Rodney W. McKell, Stanley W. Lovell, James T. Giles, Charles L. Porter, David C. Forsey, Job Llewellyn and Margaret Llewelyn. From the Swiss and German mission—Andrew K. Smith and Sidney T. Taylor. From the Scandinavian mission—James H. Martin. From the Swedish mission—Alfred Denstad. The same ship also carried a company of emigrants numbering forty-nine, which was in charge of Elders Stanley W. Lovell, Rodney W. McKell and David C. Forsey.

Baptisms.—A baptismal service was held at "Deseret," High Road, South Tottenham, London, N. (London conference), on May 23rd, 1914, when two souls were added to the fold of Christ. Elders Stewart Eccles and Raymond V. Barnes officiated.

On Sunday, May 24th, 1914, a baptismal service was held at the Latter-day Saints' meeting house at Sheffield (Sheffield conference), when three souls were added to the Church. Elders Wollerton Brinton and Lorenzo R. Parker officiated.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, N. (London conference), on May 26th, 1914, when one person was baptized into the fold of Christ. Elder R. Delbert Rasmussen officiated.

LOOK FOR THE GOOD.

Look for goodness, look for gladness;
You will find them all the while.
If you bring a smiling visage
To the glass, you meet a smile.

Do not look for wrong and evil,
You will find them if you do;
As you measure for your neighbor,
He will measure back to you.

ALICE CARY.

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